

# THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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## THE MESSENGER.

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## Poetry.

### On the Cross.

BY BERNARD OF CLAIRVAUX.

Translated by Mrs. Charles.

Hail, Thou Head! so bruised and wounded,  
With the crown of thorn surrounded;  
Smitten with the mocking reed,  
Wounds which may not cease to bleed  
Trickling faint and slow.  
Hail! from whose most blessed brow  
None can wipe the blood-drops now;  
All the flower of life has fled,  
Mortal paleness there instead;  
Thou, before whose presence dread  
Angels trembling bow.

All Thy vigor and Thy life  
Fading in this bitter strife;  
Death his stamp on Thee has set,  
Hollow and emaciate,  
Faint and drooping there.  
Thou this agony and scorn  
Hast for me, a sinner, borne,  
Me, unworthy, all for m<sup>e</sup>!  
With those signs of love on Thee,  
Glorious Face, appear!

Yet, in this Thine agony,  
Faithful Shepherd, think of me;  
From whose lips of love divine  
Sweetest draughts of love are mine.  
Pures honey flows.

All unworthy of Thy thought,  
Guilty, yet reject me not;  
Unto Thee thy head incline,  
Let that dying head of Thine  
In mine arms repose.

Let me true communion know  
With Thee in Thy sacred woe,  
Counting all beside but dross,  
Dying with Thee on Thy cross:

'Neath it will I die!

Thanks to Thee with every breath,  
Jesus, for Thy bitter death;  
Grant Thy guilty one this prayer,  
When my dying hour is near,  
Gracious God, be nigh!

When my dying hour must be,  
Be not absent then from me;  
In that dreadful hour, I pray,  
Jesus, come without delay;

See and set me free;

When Thou biddest me depart,  
Whom I cleave to with my heart,  
Lover of my soul, be near;  
With Thy saving cross appear,

Show Thyself to me.

## Notes.

"He seemed a victim. Was He? No!  
For Jesus acted in His death.  
He gave His Spirit leave to go,  
And willed His own departing breath.  
Christ was not passive when He died.  
The Conqueror was the Crucified!"

Christ suffers, and in this His tears begin,—  
Suffers for us, and our joy springs in this:  
Suffers to death, here is His manhood seen;  
Suffers to rise, and here His Godhead is:  
For man, that could not by Himself have  
ris'.

Out of the grave doth by the Godhead rise:  
And God, that could not die, in manhood  
dies,  
That we in both might live by that sweet  
sacrifice.

—Giles Fletcher.

THERE are no marks of the crown of thorns upon His brow, yet He looks more than ever a King! The placid sunrise is beautiful, but there is not half so much quiet beauty about it as reigns over that ineffably sweet face. O, look into His eyes, what a depth of love, what a tenderness, yet what an overwhelming power of love! In His Easter joy, he thought of

us and of our salvation, of each one of us by name and look; He will know that joy again when we come before Him, to rest forever in His presence.—R. W. Faber.

WHAT is spring after winter, but nature speaking of the Resurrection of her Lord! It is the season when day is lengthening and mastering the night; light is overcoming darkness, and life springing out of apparent death; as in the returning presence of Him who is very life and very light, and maketh all things new. Thus as morning and spring return again and again, so, after the manner of Christ's Resurrection, and in the image and likeness of God, must men arise, and be renewed day by day, while day by day the outer man perishes.—Isaac Williams.

No answer was given to the most earnest pleading that ever voiced itself from the form of man afame with the love of God and of souls. The power of making promises was not mine: whence cometh the power? From God, and from the people of the Reformed Church in the United States. Have you an answer to give to this pleading? Can't we assure this godly man of our love for the cause for which his whole being trembled? Can't we in a short time give to the people of Sendai the full benefits of a well-equipped girls'school?

You may grow weary of our continued pleading for these souls. Some of you do. Have you ever tried to imagine what it is to have a Japanese plead for the souls of Japan? Do you know the original force of the words quoted above? This cannot be conveyed to you. When I heard Tilton and Beecher and others in America, I persuaded myself, or rather was persuaded, by their power, that I heard real eloquence. Spirit pleading for spirit here in a land of heathendom is more than eloquence in American public places can measure. And the Japanese clergymen praying for their countrymen I cannot describe.

Now on this day, growing more sacred every year, let another plea for womanhood in Sendai reach your ears. Use not my words. You have heard them before for the same cause. Receive the words quoted in this letter. Study them, make them the energy of your giving; or, if need be, of your coming to Japan. In the silence of this hour I hear some one near.

"With a slow annoiseless footstep  
Comes that messenger divine,  
Takes the vacant hair beside me—  
Lays her gentle hand in mine.

"And she sits and gazes at me  
With those deep and tender eyes,  
Like the stars—so still and saint-like—  
Looking downward from the skies."

"Young man, think God for your Christian mother." And all of you, my friends of the Reformed Church, what are motherhood and manhood to you in your Christian homes? Your philosophy of life cannot show me their fullest worth. What has a Christian mother been to you? Will you share your gratitude by making an early contribution to the Girls' School Building of Sendai?

Mother, as long as womanhood in Japan is in need, thy son in gratitude will plead, thinking of thee. —W. E. H.

We are sanctified through the offering of the body of Jesus Christ once for all. Heb. x : 10.

## Closer Union of the Reformed Bodies.

BY REV. J. H. GOOD, D.D.

"Is a closer union (between the Reformed bodies) desirable, and desired? If so, shall it be organic or federal, or merely co-operative, as in missions, foreign and domestic? And finally, is such a union practicable? and how can it be secured?" —W. J. M. T.

Answer.—The above questions are from Dr. Taylor, of Newark, N. J., Chairman of the committee of Reformed (Dutch) Church to meet a committee of our church on the subject of the union of the two bodies. As the matter will be acted upon by the General Synod, of Akron in June, and as it is of general interest, and deserves general consideration, it seems not inappropriate to discuss it briefly in these "Questions and Answers."

The matter belongs properly to the two committees, who no doubt will settle the details carefully and considerately. We think the Western part of our Church is practically unanimous in favor of a union

with the Dutch Church or with the Presbyterian, or with both. But it is doubtful whether a great many of the ministers and elders have definitely reasoned out the form of union that is desired, and the process by which the end may be reached. The matter will probably be fully discussed at Synod, but should be carefully considered beforehand.

We will give here the result of our meditations on the subject. We do not think it advisable or possible to make a union of value, in either of the forms exclusively above mentioned. It would be best to combine all the available and desirable points of all. To form a full, organic union involves a great many changes, would cause much friction; is hardly desirable in itself, as it would involve the swallowing up of the one body by the other. It would necessarily wipe out some historical peculiarities that should not disappear, at least not at once. It does not appear to us that even the Apostolic Church had such an organic unity as is now understood by that term. There were diversities in the Apostolic churches, within the unity of the Spirit. The Gentile Churches were directed by Paul (See 1 Cor.) while the Jewish Christian Churches were guided from Jerusalem. Both classes of congregations had their peculiarities. We would prefer, therefore, to aim at a *union in diversity*.

This, we think, is not only the true form of unity, but the process of attaining it is easy. The idea then would be, to call forth a *higher unity*, leaving all the bodies which shall unite in it, their separate existence, their peculiarities (dear and valuable to them, and of value for the up-building of Zion). We would do this by creating a *Supreme Body* (Court, Judiciary or Assembly), as the crown of the system of the Reformed bodies. This would call forth no legal troubles, involve no charter rights or disputes, invade no Synodical rights, or peculiarities, cause little or no friction in its practical worship, and require no long negotiations to bring it into being. It would be both organic, federal and co-operative. It would be organic, because these bodies would be joined together in the one supreme body as their head. It would be the body that represents all and works with and for all.

All that would be necessary would be the adoption of a constitution like the following, by the respective churches.

Constitution of the General Council of the Reformed Church in America.

1. The General Council of the Reformed Churches in America covenants with all the bodies uniting with it, that will labor to preserve the peace, prosperity and unity of all the churches which it represents.

2. The several bodies composing its covenant to labor and pray for the unity of the Spirit in the bonds of peace, and to co-operate cordially in the work of the General Council.

3. The General Council shall meet biennially, at such time and place as it shall select. The daily sessions shall be devoted to the work of the Board as is herein-after provided for, and to devotional services. The evening sessions shall be devoted to the discussion of religious and moral questions.

4. The General Council shall appoint the following Board:

(a) A Board of Foreign Missions, which shall have authority to prosecute the work of Foreign Missions, through its officers; provided that the separate bodies may carry forward their labors separately, in whole or part, if they shall decide to do so.

(b) A Board of Home Missions, with similar powers.

(c) A Board of Inner Missions, with similar powers.

(d) A Board of Sunday-schools with similar powers.

(e) A Committee to arrange for and superintend the discussions of suitable subjects during the meeting of the Council.

5. When this Constitution has been adopted by the two General Synods of

the Reformed Church, it shall be in force, as an organic act, binding the bodies in one. If other Reformed or Presbyterian bodies are willing to unite in this General Council their application must be granted by a majority vote of the Council, and they must incorporate this constitution in their constitution and laws.

6. The members of the Council shall be elected by the Synods, (or particular Synod, or bodies corresponding thereto) namely two ministers and two elders from each Synod, whose expenses shall be paid by the bodies electing them.

The above will convey our leading ideas. Room should be made for the addition of other bodies, which may desire a closer union than that of the Reformed Alliance. This is only a brief outline of the plan, given in the way of suggestion and help.—*Christian World*.

For when we were yet without strength, in due time Christ died for the ungodly. Rom. v. 6.

For the Messenger.  
Harbor Missions.

Report for Jan. and Feb., 1887.

To the Rev. J. A. Peters, President of the Board of Home Missions, General Synod: I had the pleasure of a visit of one of our dear brethren. I took the brother to a place in Battery Park, New York, where we would see the expected emigrant ship coming in. I said to the brother, look about you and see the six islands. The brother looked and said he saw none, not one. I said: I will point them out to you. The spot you stand on is on an island, Manhattan Island: we are in the city of New York, and the city of New York is built on Manhattan Island. Now brother look, on your left hand side that big city with the many steeples is Brooklyn, the city of churches, with its four hundred churches, situated on Long Island. Now see just before you that great round fort with the monster gun which tells us New Yorkers, with its big mouth, the time the sun rises and sets; that round fort is on small Governor's Island, the residence of the late General Hancock. Now brother look straight ahead, right across the broad bay of New York where you see the pleasant hills all covered with cypress groves with a few gothic steeples and some villas of fine architecture belonging to New York millionaires peeping out. That is Staten Island, which tairy years ago was the great place for church picnics before Coney Island came in fashion.

And now brother look to your right hand side and you will observe the long stretch of coast of the American continent, the coast of New Jersey, in the face of which you will remark another island, and although the smallest of any you have so far noticed, it is not the least among the islands. For it is Liberty Island, and the statue of liberty is prominent among all the objects you see, and the light the statue sheds at night is like a Sirius among all the stars and lights of New York. And now next to Liberty Island is a nameless speck of an isle, island No. 6. Now brother you have seen them all—now cast your glance once more to the foot of Staten Island where the quarantine is, and you will see our emigrant steamer, the fine steamship *Harmonia*, of the Hamburg packet line moving up. She seems now to proceed at a snail's pace, but wait until she is up with us in the river and you will find out her real speed, how she sweeps past like a whirlwind, for some of these ocean greyhounds are proceeding nowadays with the velocity of railway trains. Now brother, there she is, let us pull out our handkerchiefs and wave them as a welcome to our emigrants, whom we are expecting. Look how the deck is crammed and crowded with passengers. See there is one handkerchief waving from on board the steamer, there is another, and another, a dozen now. Be welcome to us ye emigrants, dear brethren, countrymen and friends from the old world. Be welcome in this new world and may the Lord give you His blessing and prosper-

## THE MESSENGER

## Family Reading.

## A Good Friday Meditation.

REV. JOHN CAVARLY MIDDLETON.

Before the Cross, whose cruel wood  
Upbears the dying Son of God,  
To-day my only thought shall be :  
He died thereon for love of me !

For love of me ! Ah ! dearest Lord,  
My heart seems bursting at the word !  
Thy passion in Gethsemane—  
Those drops of blood—for love of me ?

For love of me ! Was it for this  
Thou didst endure the traitor's kiss—  
The judgment-hall's indignity—  
The robe of scorn—for love of me ?

For love of me, di' st Thou essay,  
So weak and faint, along the way  
That led to awful Calvary,  
To bear Thy Cross ? For love of me ?

For love of me, Thy riven side—  
Thy pierced limbs, O Crucified !  
Thy Crown of thorns—the misery  
Of quenchless thirst—for love of me ?

For love of me ! Nought I can say,  
Or do, such love can e'er repay :  
With all my soul would I love Thee,  
And so return Thy love for me.

My love for Thee—like all of earth,  
Is weak, I know, and little worth ;  
Yet all I have I give to Thee,  
Because, dear Lord, Thou lovest me.

My love for Thee wilt Thou refine  
And make it daily more like Thine :  
Until my heart's affections be  
Entirely wrapt, dear Lord, in Thee.

## Christine's Word.

"Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Christine Wilson stopped at that verse in her morning's reading, closed the Bible, and sat for a long time looking thoughtfully out of the window.

"I wonder," she said, at last, slowly to herself, "I wonder if ever I told any friend of mine what 'great things' Christ has done for me. I don't believe I have, I do not remember doing it, and yet why ought not I to, as well as the healed demoniac? I have been healed." There came into her face a look of reverent thankfulness, and she remained that for His sake her sins were forgiven, blotted out. Then she rose and put away her Bible, but all the while she was dressing to go down the street there was an absent, preoccupied look on her fair young face.

"Oh dear!" she said at last, half impatiently, as she knotted the dainty lace tie at her throat, "I don't see why that verse haunts me so. I'm sure, Yes, I know I ought to tell my friends. And I will, too," she added suddenly and decidedly. "I will not be obliged to say again that I have been less grateful than the demoniac of old. But whom shall I tell? I know; I will speak to the first friend I meet."

The cloud lifted from her face, and with light heart she went out into the bright spring sunshine. The verse and the impression it had made upon her had almost slipped her mind when there came a quick step just behind her.

"Christine," spoke a familiar voice, and there was Tom Wayland. The instant she heard him, and met his merry, quizzical glance, she remembered her resolution to tell "the first friend she met."

"But I didn't know it would be Tom. If only it was Ella Bailey, or any of the girls. Why should it be Tom, of all persons?"

Then, just there, a bit of Spenser flashed through her mind—

"It chanced, eternal God that chance did guide."

Christine involuntarily shivered. What if it were of God's special ordaining that she had met Tom? And, after all, why could she not tell him, as well as any one? questioned conscience. Had she not known him from her childhood up? They had studied the same books, played the same games; why should she hesitate to speak of this one thing to him?

"Why, because no one thinks of speaking seriously to Tom," she pleaded; "and he was never known to speak seriously himself."

Christine knew full well how mercilessly this self-same Tom could ridicule a thing when he chose.

"I cannot," she said, decidedly, to herself. "And besides the street is no place to speak of such things."

"But you presented your friend Miss Denham to him on the street only yesterday, and why not present Jesus to day?" urged conscience, to which reasoning Christine had no answer.

They had been walking along together, chattering of this and that, all the while that Christine had been parleying with her conscience.

They had come now to the corner, Tom was going one way, Christine the other.

He lifted his hat gracefully, and waited for her to pass, but Christine suddenly came to a standstill.

"Tom," she said, hurriedly, "it occurred to me this morning, and I am so

sorry and ashamed about it, that I never said one word to you about my best friend. Oh, Tom, you've no idea what a friend He is, nor how He helps and comforts me. I cannot tell you how much happier I am since I found my Saviour. Won't you let Him be your friend?"

Then she waited almost breathlessly. Would he turn it off with a laugh, as she had so often heard him? She looked up, and found, instead of a laugh, an entirely new expression for Tom Wayland's face to wear; and something very like unto a tear glistening in his merry brown eye.

"Thank you, Christine," he said, gravely; "I have no one to speak to me of these things at home, and by the utter silence of my friends who profess to know about them, I had begun to think there was nothing in it. I am very glad to find there is."

Then he was gone, and Christine hardly knew whether she felt most thankful to think that she had spoken, or ashamed at she had been so long silent.

"Chrisie," said her brother, coming into the sitting room, where she was at work, a few days after, "there has been a dreadful accident. The Western express was run into by a freight, and a good many lives were lost; and they say Tom Wayland was on board."

Yes, Christine remembered he had told her he should probably go away on the train on business; he had spoken of it because it would oblige him to be absent from their church social meeting.

The report proved only too true; he was not only on the train but was fatally injured. But there had been a few moments of consciousness after the accident, and tearing a leaf from his note-book, Tom had painfully written a few lines, which he sent to Christine by one of the passengers who had escaped unharmed.

"Dear Christine," it read, "I cannot tell you how I thank you for those words of yours. I think I found Him yesterday, and He has done 'great things' for me in this dreadful time.—Tom."

"And to think," said Christine to her self, with a sob, "how near I came to not speaking it. How strange I should read just that verse that morning, and meet Tom! I suppose God knew all," and again that one little fragment came into her mind—

"It chanced, eternal God that chance did guide."

—The Watchman.

*Who, being in the form of God, thought if not robbery to be equal with God: And being found in fashion as a man He Humbled Himself, and became obedient unto death, even the death of the Cross. Phil. ii. 6-8.*

## A Lenten Thought.

The forty days in the wilderness, the first Lenten season, prefaced the noblest ministry of love and service which the world has ever seen; when the Master came out of His solitude all questionings had been answered, all obscurities cleared, all temptations overcome. Henceforth Christ walked as one who saw His whole life lying straight and clear before Him to the very end, suffered as one who held the everlasting gain beyond the passing hour of bitterness, though as one before whose vision the truth lay undimmed by personal feeling and obscured by partial knowledge. However gradually the character and purpose of His earthly life had been breaking in upon His consciousness below, it is certain that in the silence and solitude of the desert His sublime Sonship and His divine mission were fully disclosed to Him, and that He entered upon His career in conscious kinship with the Father, in full mastery of the invisible powers of the universe, and in perfect command of absolute truth.

And the disciple who does not carry from his hours of temptation and sorrow something of the light which his Lord found them has missed the blessed fruitage of these seasons when the very roots of character are nourished into stronger life. Temptation resisted and sorrow rightly borne make wonderful disclosures of truth; the inquiry of every one who passes through these experiences ought always to be "What is God teaching?" The trial which does not lift a cloud, or open a new outlook upon the world, has failed of its purpose. At the end of every Lenten season the sunshine of Easter waits; so at the end of every sorrow borne with patience and with a desire to know the will of God there stands some newly risen hope or purpose which has put on the garments of immortality.

Suffering and knowledge lie very near each other, and he who has not passed through the one will never gain much of the other. The man who has never learned in his individual experience the great facts of life may make acute observations and brilliant speculations upon the movement of things about him, but he will never gain that mastery of the secrets of human joy and sorrow which discloses deepest knowledge, and commands the most fruitful influence. It is only after the iron has entered the soul of Dante that he is able to touch those deep chords which thrill with the pathos of everlasting farewells or to draw out those transcendent stains which are harmonious with the ineffable light of heaven; it is only as Savonarola has passed through the fire of temptation to silence for courtly influence and priestly advancement, only as the wrongs and sins of the time have burned themselves into his soul that he is able to clothe Florence in sackcloth and startle

Rome itself with the dread of impending judgment.

The man who accepts a principle by habit, or only half consciously, comes out of a temptation which has been resisted with a clear grasp and a firm, intelligent hold of that which was before vague and conventional to him; and he who meets a great sorrow with a feeble hold upon the essential and eternal elements of life, and opens his heart to whatever teaching the new experience may have for him, comes forth with a new conception of his surroundings and his destiny. That which lay under the mists of partial knowledge is clearly revealed and perfectly understood. The fires of trial have burned up the rank overgrowth of many a worldly career, the storms of affliction have cleared the air of many a selfish life, and out of chaos of some awful crisis of personal experience a new heaven and a new earth have been born.

Through every cloud some new light breaks in upon the soul, and after the storm has passed the pure heavens bend over a world that has grown clearer and larger while it was hidden under the darkness, which not less truly than the light is God's messenger of truth and life.—Christian Union.

*Therefore doth My Father love Me, because I lay down My life. John x. 17.*

## The Silent Offering.

"She did it for my burial."—Matt. xxvi. 12.

A difficulty is suggested by these words. Mary knew nothing of Christ's approaching death, and therefore nothing of His burial. He had not even revealed it to the disciples, and there was nothing in His appearance to indicate the end. He was in the midst of a strong and healthy manhood. Why, then, did Christ say that Mary had anointed Him for His burial?

Suppose that a cultured foreigner should walk over the ruins and examine the sculpture and paintings of a European city. Near the close of the day his soul is filled with a strange, undefinable joy. He has a feeling of awe mixed with gratitude to the God of such beauty and grandeur. It is a feeling to which he cannot give a name, and which he cannot shake off. Oppressed by it, he enters one of the ancient churches. At that moment the organ awakes in the gallery, and fills the twilight with its music. Now it sinks into the faintest whisper or rises into a tempest of melody, and he is entranced. The organ, to him, is not made of wood or metal, nor is its music simply the escaping of the air. It is the voice in which his strange and oppressive joy finds expression. It lifts into distinctness and invests with meaning the emotions which burdened his soul. And these emotions go out in its music as a well-defined and precious sacrifice to the God of the beautiful and the grand.

Mary had felt the magnetism of Christ's life. It had drawn out her supreme affection. This affection was developed when Christ raised her brother from the grave. She knew not how to do it, but she felt that she must reveal her devotion to the Saviour. And on this appropriate occasion, Mary presented a silent offering. She took the most precious thing she had in the house with which to express the unspeakable feelings of her heart, and then poured out the rich and costly perfume upon the Saviour's head and feet. And this silent worship was most effective in its pleading, for it had a voice for Christ; "I know not how to worship Thee; my tongue fails me; my thoughts are confused and indistinct; my offering has no lofty purpose; it will not honor nor will it serve Thee; but I bring Thee all I have—my worldly treasure and the offering of my heart; accept it, oh, Christ." And Christ responded: "I not only accept thy offering, but I give it definiteness and a precious meaning. It comes from thy heart clouded and indistinct; I give it distinctness and beauty. It is a voiceless offering; I give it a voice and a method of expression peculiarly its own. It is an offering without definite purpose; I invest it with a sublime purpose, and attach to it the sublimest motive: thou art anointing me for my burial." As the organ became the voice through which the artist's undefined joy became definite and went out in service to God, so Christ endowed the offering of Mary with voice and beauty and most heroic purpose, and then accepted it.—Churchman.

*Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Heb. xiii. 12.*

## Views of the Tabernacle—The Mercy Seat.

The cover or lid of the ark, made of pure gold, was called the mercy seat, and it was usually considered a part of the sacred vessel upon which it rested. But it was so prominent in the service of the tabernacle, so essential, so prominent indeed as the very centre of gathering for the worship of Jehovah, it is entitled to special and separate mention. It was the only place where He met His people in communion, and had it not been for the mercy seat, all other arrangements that were appointed for their benefit in the wilderness would have been useless. It was that which gave significance to every feature of the complicated system of religious observances, that to this day call forth the praise and wonder of God's children.

ity on our shores and we will stretch out our hand of welcome and help to you and we will receive you in our churches—and now brother it is time for us to wend our way to Castle Garden, for the passengers will soon be landed there and we will be ready for their reception.

The distribution of our Church papers among the emigrants has been attended with great blessing, as you may judge from the following: Some emigrants ask me if they can get our church papers, for instance the Reformierte Kirchenzeitung, regularly sent them in future. Again I receive letters from places far inland to the effect: "Pastor, you have given us in Castle Garden a church paper with your address in; we want to inform you, we found the Reformed church here, now some more friends are coming from Europe, will you send them also to the place where we are?" Again Emigrants call on me at our Mission office saying: "Pastor, here is your card, you gave us the card inside a church paper on our arrival in Castle Garden. We are staying here in New York." And I give them the address of one of our pastors in New York recommending them that they should join his church. But of all, the greatest blessing of our church papers and tracts which I distribute is that they lead the emigrants to our Saviour and open the gate of the kingdom of God to them on their entering this new world of America.

When I think of the time when the General Synod three years ago decided to establish this, our Emigrant mission in this great metropolis, I cannot help comparing this action of theirs with the action of the apostles who first of all established missions in those great cities, Jerusalem, Antioch, Ephesus, Corinth, Rome, being led to judge by the Holy Ghost, that those cities would be the important centres to spread the Gospel among all nations. For great cities, where all nations flock to, are the places where these nations also spread from, and if they receive the gospel in that city they spread it from that city to all the provinces, states and countries round about.

We render our sincere thanks to our dear brethren in Cleveland who every now and then send us a parcel of *Kirchenzeitung* for distribution among the emigrants, and also to other dear brethren who send us now and then a gift to the relief of destitute emigrants. May the Lord bless them for what they are doing for His kingdom. If those brethren could but see the joyful surprise of their poor countrymen and compatriots with their little ones when they are welcomed in a place where they least expect it all among strangers in a strange country, and when a table is spread prepared for them, what a pleasure for these poor emigrants to find that there are warm hearts, dear compatriots and loving Christians in this new country of America.

Immigration is swelling rapidly; an unprecedented influx of the nations of Europe is expected this year. As a proof I will quote, that one single agent has sold eighty-six thousand dollars worth of prepaid tickets already. And we want the profit of this influx for our churches in order to swell them all over the country. The number of emigrants arriving in January, 1887, was 8,986. The number of emigrants arriving in February, 1887, was 12,142, against 7,776 emigrants in February, 1886, showing how much larger the proportion is this year. The number of emigrants during the 12 months, 1886, was 321,814, of which 73,099 were Germans. Dear Brethren, pray with us that the Lord may give His blessing to our Emigrant Mission.

C. H. EBERT, 6 State St., New York.

*Smite the shepherd and the sheep shall be scattered. Zech. xiii. 7.*

For the Messenger.

## Missionary Notes.

By Rev. A. C. WHITMER, Superintendent of Missions.

## Easter Alms for Missions.

Let your Easter alms be not only for missions, but also unusually large. For two reasons:

1. We must enlarge our work. Most pressing calls come from Sioux City, Iowa, from Leavenworth, Kansas, from Topeka, Kansas and from Lincoln, Nebraska, for a missionary and a church.

2. We have received but little money for six months past. Our monthly receipts should be from \$1,500 to \$1,800; but instead of this they have been less than half, as follows:

Sept. 15th to Oct. 15th, ..... \$ 563.00  
Oct. 15th to Nov. 15th, ..... 1,612.83  
Nov. 15th to Dec. 15th, ..... 767.00  
Dec. 15th to Jan. 15th, ..... 759.77  
Jan. 15th to Feb. 15th, ..... 1,044.32  
Feb. 15th to March 15th, ..... 924.76

Is it strange, then, that this plea is made? You have no idea how sadly our missionaries have suffered for want of their regular quarterage. You can hardly feel, as we do, the claim for new work in the West.

Will not pastors and people lay this to heart? Answer this as God's call for larger giving, and make your Easter a joy to others as well as yourself.

One thing more: seeing our great present need will not the pastors and treasurers send their alms at once to the Treasurer of the Board?

In East Pennsylvania.

I spent Wednesday evening, March 2d,

*Christ, our Passover, is sacrificed for us.*  
*1 Cor. v. 7.*

The word is the original, at once indicates its purpose. The verb from which it is derived is translated 70 times to make *atonement*, 7 times to reconcile or to make reconciliation, 9 times to purge, and once to appease, once to pacify, once to cleanse and twice to forgive. The word first occurs in connection with Noah's ark, when God told him to "pitch it within and without with pitch." Here the verb *pitch* means "to make an atonement," and the noun *pitch* means "ransom" as in Ex. 30: 12; Job. 33: 24; Ps. 49: 7, or "satisfaction" as in Num. 35: 31, 32. Hence the essential idea of the mercy seat is a place where atonement is made.

The Israelites were impressively reminded of this every year on the great day of atonement. The high priest, clad in white linen from head to foot entered into the most holy place behind the beautiful veil, and sprinkled the blood of the sin-offering upon the mercy seat eastward, and seven times before the mercy seat. The life of the substitute having been sacrificed, the penalty of death having been discharged upon a vicarious victim, the high priest came forth, and leaning both his hands upon the head of the live goat, confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins putting them upon the head of the goat, and sending him away by the hand of a fit man into the wilderness. Thus did God again and again proclaim at the mercy seat, and by the mercy seat the fundamental truth of the Bible, with out which we have no Bible and no salvation, "It is the blood that maketh an atonement for the soul." (Lev. xvii. 11).

The word for mercy seat occurs but twice in the New Testament, once in Heb. ix. 5, and once it is rendered *propitiation* in Rom. iii. 25. But the root idea of the word is found elsewhere, as in Heb. ii. 17 "to make reconciliation for the sins of the people," and in 1 John ii. 2; iv. 10 "He is the propitiation for our sins," "God sent His Son to be the propitiation for our sins." Hence in both the Old and New Testaments the mercy seat is indissolubly linked with the thought of atonement, so that God in strict justice, can meet the believing sinner in peace, and be at one with Him.

The crown that was round about the top of the ark was designed to keep the mercy seat in its place. It is derived from a verb which means "to bind, to fasten together," and it was not intended for an ornament merely, but to prevent the law, so to speak, from breaking forth upon the people by whom it was surrounded. The disastrous effects of removing the mercy seat were seen in the unsparing destruction that fell upon the men at Bethshemesh, when they dared to look within the ark containing the two tables of stone. The law of God is not set aside in the work of Christ's redemption, but it has been greatly magnified and made honorable, so that nothing whatever stands in the way of the believer's triumphant justification.

The staves that bore the ark with its immovable mercy seat were always in their place. "The staves shall be the rings of the ark; they shall not be taken from it." The mercy seat was therefore always accessible. It accompanied the Israelites in all their journeys for forty years in the wilderness, and was at hand day and night. The word for staves is derived from the verb which signifies "to be separate," and it should never be forgotten that those who are bought and cleansed with the precious blood of Christ necessarily become a separated people. Such is the declared purpose of His death, as it is written, "Wherefore Jesus also that He might sanctify [that is 'separate from common condition and use'] the people with His own blood suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. xii. 12, 13). —*From The Truth.*

When we contemplate Jesus in His garden agony and ignominious death upon the cross we see the fruits of our transgressions. He bears our sin and shame and torment and death. Not for Himself, but for us did He suffer and die. He died for me. This we should realize when we meditate upon His great passion in holy week. But whilst we contemplate the scene of varied ignominy and suffering, and are saddened by the unspeakable grief and sorrow, we should realize also that by these stripes we are healed. His death is our life. When Satan accuses us and conscience smites us because of our sins, which brought such suffering upon our Lord, and when the righteous law pronounces upon us the doom of everlasting darkness and pain, we point in triumph to the Lamb of God that bears our sin and pays our penalty. There is the ransom for our sin; there is the atonement for our transgression; there is the Saviour from all the baneful consequences of sin. He died for me. It is finished. Through faith the Lamb of God with all His merit is mine. The blood of Jesus Christ, the Son of God, cleaveth from all sin. He died for me, and I am saved. —*Lutheran Standard.*

Look there at Calvary, and, if you can see it through your blinding tears, behold the sacrifice He offered once for all to put away sin. We have none of us a due conception of the grandeur of that vicarious offering, which at once and forever made an end of sin. Think of it carefully and in detail. Count it no light thing that He who was the Father's equal, that He who was pure and perfect in both natures, became a curse for us, and presented Himself

as a victim to justice on our behalf. This is a wonder among wonders, as much exceeding miracle as miracle exceeds the most common place fact. It overtops the highest Alps of thought, that He who was offended should expiate the offense; He who was perfect should suffer punishment; He who was all goodness should be made sin, and He who was all love should be forsaken of the God of love. What merit and majesty are found in His glorious oblation! Great is the sin, but greater is the sacrifice. The atonement has covered the guilt, and left a margin of abounding righteousness. —*Spurgeon.*

## Youth's Department.

### The Sparrow.

BY LUCY E. TILLEY.

Dost know thy value, O brown sparrow? Beating thy passage with a timorous wing Along a pathless way, as thou dost fly From northern Winter to southern Spring. Dost know thy value, O brown sparrow? Whose wee deserted nest is well-nigh lost Within my rounded palm—a nest which now Winter's first quick breath down at my feet has lost.

Where grew the loomless lilies in Judea? Was once, in far spent years, thy value told, Thine and thy wee brown mates, when said the King,

"Are not two sparrows for a farthing sold?" That was thine earthly value, O brown sparrow!

The heavenly value we may never know;

For, too, He said thy flight was ever guarded

By eyes which followed where'er thou shouldst go.

Where'er on frail brown wing thou wanderest,

Whether in northern or in southern land,

One knows and guides thy flight, O sparrow!

Thou canst not fly from underneath His hand.

—*Christian Union.*

### Good Friday.

Why do we call this day "Good Friday?"

Because the Lord Jesus Christ, the Son of God, suffered and died on the Cross to save His people from their sins."

Now you can all understand, my dear young friends, that the Friday on which our Lord was crucified was a good day for us, who are saved, although it cost our dear Saviour such dreadful sufferings in His body and still more awful sufferings in His mind.

Let me try to explain to you three things about the salvation which Christ died to obtain for us.

1. How does Christ save us? If you will turn to Isaiah liii. you will find this explanation. "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to His own way and the Lord hath laid on Him the iniquity of us all."

This means that Jesus suffered instead of us. We deserve to be punished for our sins, but Christ took our place. God then treated Him as if He were a sinner, and therefore He who was perfectly holy died for us.

We have a type or picture of this truth in Lev. xvi. 21, 22. There we see Aaron sending off the scape goat with all the sins of the people laid upon its head into the wilderness to a place from which it could not return.

This scape goat could bear away their sins because another goat had already been offered as a sacrifice.

These two goats taken together show what Christ has done for us.

2. What is the salvation which He gives?

It is three fold. In this life it brings to us the forgiveness of our sins, and a new heart with which we love God and believe in Jesus, and in which the Holy Ghost dwells.

We also have comfort in trouble, strength in temptation, and joy because of the hope that is set before us.

At death the souls of the saved ones depart to be with Christ, which Paul says is far better than living in this world. "To die is gain."

At the resurrection the dead in Christ shall rise, their bodies being made like Christ's glorified body.

Then the living Christians shall be changed in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air, to be with their departed friends forever with the Lord.

3. How shall we secure this glorious salvation?

"Believe on the Lord Jesus Christ and thou shalt be saved." "The gift of God is eternal life and this life is in His Son." God offers His Son as a free gift to you. Take Him at once. Then you will know that you are saved because you believe on Him. For Paul says so, speaking as he was moved by the Holy Ghost; and Christ Himself says (John vi. 47) "He that believeth on Me hath everlasting life." —*Episcopal Recorder.*

*As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish but have eternal life.—John iii. 15.*

### The Red Hand.

"I, even I, am He that blotteth out thy transgressions." —Isa. xlvi. 25.

There was once a deaf mute, named John. Though he never heard any other voice, he heard the voice of Jesus, knew it, loved it and followed it. One day he told the lady who had taught him, partly on his fingers and partly by signs, that he had had a wonderful dream. God had shown him a great black book; and all John's sins were written in it, so many, so black! and God had shown him hell, all open and fiery, waiting for him because of all these sins. But Jesus Christ had come and put *His red hand*, red with the blood of His Cross, all over the page, and the red hand, the *dear red hand*, had blotted all John's sins out; and when God held up the book to the light He could not see one left.

Now *His sweet word* to you to day is, "I, even I, am He that blotteth out your transgressions." Will you believe it? "Only believe," and "according to your faith it shall be unto you." It is no fancy or mere feeling, but God's truth, that Jesus Christ's blood has been shed—notting can alter that; and that His precious blood bloteth out our transgressions; as St. Paul says (Col. ii. 14): "Blotting out the handwriting of ordinances that was against us." And oh! how much there is to blot out—sins that you have forgotten, and sins that you did not think were sins at all, besides those you know of—to-day, yesterday, all the past days of your life. And all these written in His Book!

Do you want to have them blotted out forever? Do you pray, "Blot out mine iniquities?" do you want to know that they are blotted out? Then take His word about it, and just believe that it is true, and true for you—"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto Me for I have redeemed thee!"

"I am trusting Thee for cleansing Through the crimson flood; Trusting Thee to make me holy By Thy blood."

—*F. R. Havergal.*

*Christ was once offered to bear the sins of many. Heb. ix. 28*

### A Fresh Argument for Temperance.

The arguments against the use of intoxicating drinks are many and most weighty: the waste of property, the injury to health, the desolation of homes, the neglect and cruelty to wives and children, the misery and crime to which it leads, and the shortening of life, which it so often ends in the horrors of delirium tremens.

But these fearful results, so frequently and forcibly stated, too often fail of making the impression they should make, both from their generality and from our familiarity with them. A fresh and striking argument, and one which from its morality and individuality, it would seem all must feel, is given by Dr. N. B. Richardson, a distinguished physician of London, who says he "was able to convey a considerable amount of conviction to an intelligent scholar, by a simple experiment," of which he thus speaks:

The scholar, an intelligent young man, was singing the praises of what he called the "Rudder Bumper," saying he could not get through the day without it, and that it gave him strength and health, as well as exhilaration, when Dr. Richardson said to him "Be good enough to feel my pulse as I am standing here!"

The young man did so, counting its beats carefully, and saying "It beats seventy-four."

The Doctor then sat down in a chair, and asked him to count it again. He did so and said "It has gone down to seventy."

The Doctor then laid down on the lounge, and said, "Now count it again."

This the young man did, and in surprise said "Why, it is only sixty four; what an extraordinary thing!"

The Doctor then said "When you lie down at night, that is the way nature takes to give your heart rest. You know nothing about it, but your heart, that forever beating organ, is taking a rest, and if you will but reckon it up, you will find that it is a great deal of rest, for in lying down, the heart is doing ten strokes less a minute than before. Multiply that by sixty, and it is six hundred, and multiply that by eight hours, and within a fraction, it is five thousand strokes different; and as the heart throws some six ounces of blood at every stroke, it makes a difference of some thirty thousand ounces of lifting in a single night, or over six hundred and eighty-four thousand pounds every year! When I lie down at night without any alcohol, then my heart gets its rest, and my strength is renewed. But when you take your wine or grog, you do not get that rest, for the effect of the alcohol is to increase the number of strokes, and instead of getting the rest which sleep is intended to give, you force the heart to some fifteen thousand extra strokes in a single night, and the result is, that you rise up in the morning comparatively weak, and unfit for the next day's work till you have taken another drink of the 'ruddy bumper,' which you seem to think is a source of strength and the life of man below."

The young man acknowledged that this must be so. He began to reckon up the figures, and found what it was to be lifting up so many ounces so many thousand times, and the result was that he became a total abstinenace man, with the greatest benefit to his health, and as he admits, to his enjoyment of life and happiness.

If those who resort to stimulants, as they say, to give them strength and health, would but consider facts and statements like those thus given above, would not multitudes who now make use of intoxicating drinks, give up their use forever?

*I am the Good Shepherd; the Good Shepherd giveth His life for the sheep.—John x. 11.*

### The Blue Jay.

When he has more of any special dainty than he can eat at the moment, as meat, or bread and milk, he hides it at the back of his tray. And when outside, nothing can be drollier than the air of concern with which he goes around the floor, picking up any small thing he finds left purposely for him, a burnt match, a small key, stray pins, or a marble, and seeks the very best and most secluded spot in the room in which to hide it. A pin he takes lengthwise in his mouth, which he closes as though he had swallowed it, as at first I feared he had. He has no doubt about the best place for that; he long ago decided that between the leaves of a book is safest. So he proceeds at once to find a convenient volume, and thrusts the pin far out of sight. A match gives him the most trouble. He tries the cracks under the grooves in the moulding of the doors, the base board, between the matting and the wall, or under a rocker; in each place he puts it carefully, and pounds it in, then hops off, attempting to look unconcerned, as if he had not been doing anything.

But if he sees that he is observed, or the match is too plainly in sight, he removes it, and begins again, running and hopping around on the floor with the most solemn, business-like air, as though he had the affairs of nations on his shoulders, the match thrust nearly its whole length into his mouth. The place usually decided upon is an opening between the breadths of matting. It is amusing when he chances to get hold of a box of matches, accidentally left open, for he feels the necessity and importance of disposing of each one, and is busy and industrious in proportion to the task before him. It is not so pleasing, however, when in his hammering, he sets one off, as often he does; for they are "parlor matches," and light with a small explosion, which frightens him half out of his wits, and me as well, lest he set the house afire. The business of safely and securely secreting one match, will frequently occupy him half an hour.

He finds the oddest hiding-places, as in a castor between the wheel and its frame; up inside the seat of a stuffed chair, to reach which he flies on to the webbing, and goes in among the springs; in the side of my slipper while on my foot; in the loop of a bow; in the plaits of a ruffie; under a pillow. Often when I get up, a shower of the jay's treasures falls

from various hiding-places about my dress—nails, matches, shoe buttons, and others; and I am never sure that I shall not find soft, milk-soaked bread in my slipper. But the latest discovery and most annoying of his receptacles, is in my hair. He delights in standing on the high back of my rocking-chair, or on my shoulder, and he soon discovered several desirable hiding-places conveniently near, such as my ear, and under the loosely dressed hair. I did not object to his using these, but when he attempted to tuck away some choice thing between my lips, I rebelled. I never expect to find a key-hole that he can reach free from bread crumbs, and the openings of my waste basket are usually decorated with objects half driven in.—*The Atlantic.*

*They pierced my hands and my feet: they look and stare upon me. They part my garments among them, and cast lots for my vesture. Psalm xxii. 16-18.*

### Xenophon.

Xenophon was an Athenian who lived about four hundred and fifty years before Christ. He was a celebrated general, historian and philosopher. He was a learner at the school of Socrates, and counted as one of his most gifted disciples. The life and the teachings of the great philosopher have been given to us by the writings of Xenophon, and his sober and practical style gives a good idea of the original. Quintilian, a Roman orator and critic, says of Xenophon, "The Graces dictated his language, and the Goddess of Persuasion dwelt upon his lips." His style is pure and sweet, and he seems to have been a man of elegant tastes and amiable disposition, as well as extensive knowledge of the world.

Perhaps his greatest exploit as a general was the leading of the Greek troops across the mountain ranges and the plains of Asia Minor. This was after the battle of Cunaxa, where the younger Cyrus was defeated and slain. Xenophon had joined this expedition against the brother of Cyrus, Artaxerxes Mnemon, with ten thousand Greek troops. After the defeat many of the Greek leaders were treacherously murdered in the Persian camp. The Greeks were almost in despair. They were two thousand miles from home, surrounded by enemies, and the only way of retreat lay across mountain ranges, deep and rapid rivers, and broad deserts. It seemed as if fatigue and starvation and the hostility of those whom they must encounter would effectually prevent their return to their native land, but Xenophon roused them from their despondency, rallied the forces, and they began the march. It was a time of great suffering, for they had literally to fight their way. But when they reached a Grecian city after told peril, it was found that of the ten thousand led forth, eight thousand and six hundred still remained. During the latter part of his life he lived at Corinth, having been expelled from Athens. Though the decree of banishment was revoked, he never returned. His literary work was mostly performed during these later years. Of all his writings, his *Anabasis* has been pronounced the most remarkable. It is a work giving an account of the nations in the interior of Asia Minor, and of the Persian Empire and its government. He died at Corinth, in his ninetieth year.—*The Pansy.*

Put your best impulses into action at once, lest the opportunity to do the best thing possible in your life passes away.

### Pleasantries.

A little girl, after drinking a glass of water from a magnetic spring, said: "I do not feel one particle magnified, and I think these springs are a humbug."

"Pa, do you know what ma and I are going to give you for Christmas?" "Oh, the usual thing, I suppose." "The usual thing, pa? What is that?" "The bills to pay."

When the clergyman remarked there would be a nave in the new church the Society was building, an old lady whispered that she knew the party to whom he referred.

A three-year-old discovered the neighbor's hen in her yard scratching. In a most indignant tone she reported to her mother that Mrs. Smith's hens were "lapping" their feet on our grass."

## THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.  
Rev. D. B. LADY.  
Rev. C. S. GERHARD.  
Rev. J. S. KIEFFER, D. D. } SYNDICAL EDITORS.

**TO CORRESPONDENTS.** Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MARCH 30, 1887.

It is gratifying to know that President Cleveland has approved the act to indemnify the subjects of the Chinese empire, who sustained losses by the violence of the mob at Rock Springs, Wyoming territory, in September, 1885. The promptness of the Viceroy of the Canton provinces in repairing the losses of American subjects at Quai Pang and in guaranteeing the property of missionary societies, demanded this return. Independent of mere comity however, the act of our government was one of simple justice to those who had been wronged.

Speculation is rife as to who will succeed Mr. Beecher in Plymouth congregation. Some quaint suggestions and guesses are made, such for instance, as that Dr. McGlynn, the recalcitrant Roman Catholic priest, will be called to the place. This talk comes mainly from outsiders. The council of the church say they have determined upon a series of supplies for the present by eminent men whose engagements will preclude their candidacy. Evidently the congregation has been built so largely upon the brilliant talents and personal magnetism of one man that it will be hard to sustain itself now that he has been taken away. That is the difficulty in all such cases. It is hardly possible that another Henry Ward Beecher will be found, and if the organization is kept up its character is likely to be changed.

## Thought Worthy of a Note.

"On the first Sabbath of March, and at the first communion under Dr. Withrow's pastorate, the Third Presbyterian church of Chicago received an accession of seventy members, of whom one half were on profession of faith in Christ. Among the latter were three Chinamen from the Chinese mission of the church." In announcing this fact a correspondent of the *Presbyterian* adds: "No extra services were held, and these welcome accessions were in no sense the result of Mr. Moody's labors in this city."

In this we see no reflection upon Mr. Moody, to whom immense credit is properly given everywhere, but a simple statement of the fact that a congregation has had large accessions, through the work of a pastor without the aid of an "evangelist." One would almost think this impossible if his opinions were to be formed from the reports made to the press from day to day. It is seldom the case that large additions to a church are reported without the accompanying statement that some revivalist has been working in the community days and weeks in advance. Even Mr. Talmadge with his sensational preaching must have an expert to hasten the fruitage by additional hot-house treatment. An exception to this method is so marked, that our esteemed contemporary makes a note of it and if we read between the lines we will find an intimation that the case cited ought to be an example. As things are now, what are called revivals are the main reliance of the church, and "speculators" are looked upon as surest agents for a "work of grace." Pastors may possibly be ploughers and sowers, but they are not reapers, and so the church itself looks upon the regular ministry as a failure which must be supplemented if not superseded by something else.

The regular ministers of the Gospel have not looked upon this with any degree of jealousy. They have been liberal to all who came professing to cast out devils in Christ's name, often questioning their own efficiency and granting latitude in methods which differed from those known from the beginning, in the hope that good would come from them. They have even looked with charity upon proceedings that were wild and senseless. The experiment has been fully and fairly tried, and the misgivings of the past have been fully justified. The tendency to revert to the old order of things as less showy but more reliable, is setting in. The verdict

in a few years will be that the stated preaching of the Gospel, the administration of the sacraments and the Christian nurture of the young are after all the surest methods of promoting the salvation of men and building up the Church. Catechization is not usually perfunctory and spiritless—storing the mind without any regard to the heart; and in-gatherings proportionate to the one reported above from Chicago are not uncommon every year in some of our congregations. They are not the outcome of excited meetings held by evangelists, but the fruits of pastoral care.

## His Loneliness.

The last week of our Saviour's life was of course very eventful. His agony in the garden, His arrest, trial and crucifixion, with all His momentous words and acts during these few days furnish an exhaustless theme, for surely there never was so much history crowded into so short a time. These things may be dwelt upon in meditation and in discourse as each succeeding hour brings out new features of the drama. But there were some things that marked all of His sufferings and must have added to their poignancy. One of these was His *loneliness*. He not only trod the wine-press, but did it alone. It was no small or insignificant matter that of the people none were with Him. The loneliness was evidently made a feature of what He was called upon to endure.

But that was not all. What was involved in that bitter cry upon the cross when He said: "My God, my God, why hast Thou forsaken me?" we may never know, for it spared us the necessity of knowing it. Here was a temporary withdrawal of the Father's face, and in that the abandonment culminated. An old legend says that Satan yelled in triumph at that awful moment, for He who had shown the power to overcome all evil was now deserted by the Almighty, and the attempt to save man had proved a failure.

## His Reaproach.

Another ingredient in the Saviour's cup of sorrow was the shame that fell upon Him. The cross was ignominious, and He who died upon it was covered with as much disgrace as the culprits that are hung in our jail yards. Shame will drive men to desperation quicker than anything else. And the stress was all the greater because He was holy, harmless and undefiled. To the imputation of guilt He must have been especially sensitive. Indeed it is said in God's word that it was just this "reproach" that broke His heart, and there is tremendous meaning in the fact that He endured it. The Bible emphasizes this.

## The English Martyrs.

The *Liverpool Catholic Times* lately contained the Papal decree respecting the veneration of the English martyrs who suffered for the faith between the years 1535 and 1583. The following will be the principal effects of the decree. "The martyrs mentioned in it may be venerated in future in the same manner as those who in the past received the honor of Beatification from the Church, but not as saints who have been actually canonized. The public veneration of the English martyrs is, therefore, limited to this country, and special permission would be required from the Supreme Pontiff for their public veneration in any other part of the world. Privately they may everywhere be venerated as 'blessed servants of God.'"

It will not be allowable to dedicate any churches to them without special dispensation as that honor is reserved for the canonized saints, but altars may be erected to them and their "Office" may be said. Parents may choose them as the patrons of their children.

The period covered by this decree includes the age of Sir Thomas More, who as the *Churchman* says "doubtless commended himself to the notice of the Sacred Congregation by the epitaph which he composed for his own tomb, in which he hands himself down for the admiration of posterity as one who was 'troublesome to thieves, murderers, and heretics,' in which last category he included all who denied the papal supremacy." Our contemporary thinks Sir Thomas, or rather the Blessed Thomas as he should now be called, deserves this posthumous honor at least as well as Dominic Guzman, the founder of the order of Friar Preachers, whose chief claim to sanctity would seem to lie in his being a fierce persecutor of the Albigenses and the founder of the Inquisition. Sir

Thomas More had this advantage over the Spanish friar, that he was, at all events, a man averse to shedding blood.

We submit that it would be well for Leo to go back a century farther in English history and do something for John Wycliffe.

## The Ministry of Pain.

The problem of pain is one of the profoundest of problems. The question of human suffering and sorrow is one which has always agitated the human mind. Ages ago, Job wrestled over it, far away under eastern skies; and now, in the nineteenth century and in western lands, the wrestling goes on much the same. It is a dark subject. Of many things pertaining to it we must be content to remain in ignorance. Meanwhile, there are some things relating to the subject that are perfectly apparent; that are clearly affirmed by the Word of God, by the human consciousness, and by the experiences of human life.

The Word of God clearly recognizes and affirms the grievous character of all affliction in the experience of him who endures it. The Bible never confounds things that are distinct, and never goes against human consciousness. It never identifies pain and pleasure, sorrow and joy, so as to obliterate the distinction between the two. It seeks not to convince us that pain is not painful, that grief is not grievous. It speaks in a natural human way; respecting human reason and feeling; allowing and affirming the painfulness of pain and the grievousness of grief. No chastening seemeth to be joyous at the time, however afterward it may yield the peaceable fruits of righteousness. Sorrow may be changed into joy, and death may be swallowed up of life; yet, for all that, sorrow is sorrow and death is death; the Scriptures do not deny that.

Everywhere the Word of God speaks of affliction in this human and sympathetic way. Those words of St. Paul's, in which he bids us not to sorrow as those who have no hope, how beautiful and comforting they are! And how much of their beauty and comfort comes from their lowly, tender, human, sympathetic admission of the reality and the grievous character of the sorrow. "Yea," they seem to say, "ye may sorrow, and we too will sorrow with you; only, let us not sorrow as those who have no hope." The words are so comforting because they are human.

Nevertheless, there is the mysterious, the unmistakable, the ever-recurring affirmation of the connection between sorrow and joy. Chastening is grievous at the time, but afterwards yields the peaceable fruits of righteousness to them that are exercised thereby. Humiliation is the only pathway to glory. It is pain that disciplines us into perfection. Our afflictions are not merely succeeded by glory, but actually work out and produce for us that glory. We find our life by losing it for Christ's sake; it is by dying that we live. Such is the mysterious association constantly affirmed by the Scriptures between these two things, so different and distinct. It is thus that the Word of God identifies, by combining inseparably together, as cause and effect, things which it refuses to identify by obliterating the distinction between them.

That other Bible, the Bible of human life, speaks with the same voice. At the root of joy lies sorrow. Darkness is the mother of light, and life proceeds from death. He that has ascended the heights is he that descended first into the lowest parts. Everywhere that which is highest bears upon it in some way, the mark of the cross. Has a man surpassed others, been singled out from among them, become a teacher, a guide, a comforter, a giver of bread to his fellow-men? He has gotten that pre-eminence, in some way, by suffering. He has borne the yoke in his youth; he has endured severity of discipline; he has learned in the school of sorrow; he has passed through some sort of fiery trial. It would seem that the key of pain is the only key which can unlock the secret chambers of the soul in which the highest capabilities and powers reside. Very mysterious is this companionship and alliance between sorrow and joy, between discipline and dominion. Marvelous it is, that, as the poet has truly said, "Our sweetest songs are those that tell of saddest thoughts;" and that of the poets themselves, those great teachers of mankind, it may with equal truth be said, as it has been said, that they "learn in suffering what they teach in song."

Grievous is sorrow; and it is as great as

it is grievous. The angel of pain has a high errand to fulfill, which no other angel can perform. The highest within us lies hidden and imprisoned, and nothing, it would appear, can reach it and set it loose until the plowshare of affliction "tears down to our primitive rock." A great musician once said of a singer whose singing gave great promise but was destined to pass: "She sings well, but she wants something, and in that something, everything. If I were single, I would court her; I would marry her; I would maltreat her; I would break her heart; and in six months she would be the greatest singer in Europe." The remark is a singular one, but it shows great insight into the sources of excellence. It is out of the broken heart that the highest melody comes. We have seen somewhere an ancient saying to the effect that a church bell never gets its settled ring till it has tolled for a funeral. We know not how true this may be of church bells, but we know that it is true of souls; that it holds good of characters. The character of a man or a woman never gets its settled ring until it has tolled for a funeral; that is, until it has made the acquaintance of sorrow; until it has entered into kinship with the character of Him who was "a man of sorrows and acquainted with grief."

He would have learned a great lesson who should have learned the meaning of sorrow, the mission of suffering, the ministry of pain. To our anxious and bewildered questionings on this dark and mysterious subject, there is but one satisfying answer. And that is no written or spoken word. It is the Cross of Jesus Christ our Lord.

J. S. K.

## Rededication at Emleton.

There is a very live and active Reformed congregation at Emleton in Venango Co., Pa., on the Allegheny Valley R. R. about 30 miles south of Oil City. The present popular pastor is Rev. J. F. Mackley, who succeeded Rev. R. C. Bowling about a year ago. The church in which this congregation worships was formerly owned jointly with the Lutherans. Under the pastorate of Rev. Bowling the Lutheran interest was purchased for \$1200 and the outside of the building and surroundings put into thorough repair, and the general appearance very greatly improved. In fact it did not look like the same building, the glory of the latter house far exceeding that of the former. Much credit is due B. O. Bowling and the congregation under his care for these steps in advance. One good feature that should not be forgotten, was, that everything was promptly paid for, and no heavy debt was ever allowed to crush the life out of the congregation.

Some time last summer work was begun on the inside of the church, as there was a feeling that it was not best to have the outside clean and beautiful and the inside dingy and uninviting. Everything was made new but part of the floor. The pews, pulpit, altar and chancel railing are of hard wood, nicely finished. The papering, carpets, matting, &c., are in perfect keeping with the furniture. The audience room in all its parts is neat and attractive and constitutes a pleasant place of worship. The whole expense of the present improvement is \$850.

The rededication of this church took place on Sunday morning, March 13th. Services were held by the pastor during three evenings of the previous week. The liturgical services and act of dedication on Sunday morning were read by the pastor, and the sermon was preached by Rev. D. B. Lady of Cuillsville. \$200 of the cost of the repairs remained unprovided for, and considerable anxiety was felt by the pastor and others lest the amount could not be raised. But the people had a mind to work and were of a willing mind, and in response to a statement and an appeal from the pastor for contributions the debt was soon covered with cash and subscriptions, and the beautified and improved building was set apart with joyful hearts to the service of the Triune God. A very large audience assembled in the evening, when Rev. Fox of the Lutheran church assisted in the devotional service, whilst the sermon was again preached by Rev. Lady. It is felt on all sides that an auspicious beginning has been made in the renewed church. Pastor and people feel much encouraged, and no doubt a bright future of success awaits their efforts to build up Christ's Kingdom.

## Among our Exchanges.

The *Christian Advocate* makes this good point:

"A very sad case is reported of a young lady who tripped and fell while engaged in a dance, and sustained an injury which culminated in paralysis. This does not offer a subject for moralizing; for the right or wrong of things is not to be determined by accidents. An intelligent Christian lady fell while visiting a sick neighbor, and was disabled for months. Ministers of the Gospel have been attacked by fatal hemorrhages while preaching the word in the pulpit. The time has passed when any good impression can be made by conclusions that do not rest upon truth."

In the following we agree entirely with the *Lutheran Standard*:

"So sacred a thing as prayer, in which the soul presents itself before God to make known its requests, might be thought exempt from such abuse as that to which an exchange refers under the heading, 'Prayer as a Means of Personal Abuse.' But there is nothing too holy for profanation by sinful man. It is a fact that some people are base enough to 'pray at' people, instead of praying to God, and to use prayer as a means of lecturing their fellow-men, or perhaps even of giving vent to their spite against individuals. And such wickedness is just as likely to take place at the prayer meetings of those who profess to be perfectly sanctified as anywhere else. That such a prostitution of prayer is abhorred by all sincere Christians, when they once observe it and see its import, is certain; but some are so thoughtless as not to observe it and not to realize its wicked character. Thus and other abuses add their share of evidence in favor of carefully prepared forms of prayer, which express the desires of believing hearts, and leave no room for the utterance of mere individual opinion and sentiment, abusive or otherwise."

The New York *Evening Post* has these sensible remarks:

"We believe it to be susceptible of demonstration that the late extraordinary and deplorable increase of crime, an increase more palpable every day, crowding with its record the columns of the public prints, and sickening the soul with its endless detail and novelty of horror, is largely due to the growth of materialism, or what is termed infidelity; and that mainly in reaction from the skeptical drift of the time, lies the path of wholesome reform. The fruit of unbelief among the upper or wealthy classes is sensuality. Those classes get to worship, instead of their Maker, the pleasures of the moment. They bow down to rich food and fine clothes and enervating amusements. They make goddesses of women who possess mere physical beauty. Their hearts are set on yachts and race-courses and theatres and operas. What is given, in a word, to gild or soften life, to lend grace and sparkle and color to the plod and monotony of existence, such persons make its sole object and aim. Thus they become of the earth earthy, and all that is spiritual and exalted dries out of their souls. One after another the Commandments are broken as they stand in the way of desire, and a shameful ruin is left at last in place of what might have been a perfect temple; a shattered and sated voluntary in place of a nobly perfected being."

It is gratifying to know that a movement has been made in England to correct the evil spoken of in the above. The New York *Evangelist* thus sums it up:

"A memorial signed by a representative body of English clergy and laity, including such names as the Archbishop of Canterbury, Cardinal Manning, Mr. Gladstone, the late Lord Idesleigh, and Prof. Huxley, has been addressed to the daily press, in which they ask the press for 'some combined action by which they may minimize, if they cannot wholly suppress, the details of divorce cases and criminal trials.' They admit that the fear of publicity is a useful curb. They are aware that the suppression of reports in any form might lead to serious inconvenience and harm. But they reasonably contend that 'the necessary publicity could be secured without the divulgence of details of a demoralizing character.' They 'desire further to call attention to the inevitable evils which must result from thus familiarizing with vice the minds of tens of thousands of young persons of both sexes, from whom in these days it is impossible to keep the daily newspapers.' They 'do not reflect for one moment on the motives of any who have considered it part of their duty to publish full reports of these trials, but are sure that a combined effort to keep the pages of newspapers as free as possible from the stain of such impurities, would be conducive to the public good.'

## Communications.

## Church Dedication.

The Zion's Reformed church, located about four miles south of Dayton, Ohio, was solemnly dedicated to the service of the Triune God, on Sunday forenoon, March 13, 1887. The former house of worship, jointly owned and occupied by the Reformed and Lutheran congregations since 1860, was demolished by a cyclone on the 12th of May, 1886. After the question of rebuilding the "union" church was agitated for a while, the Reformed congregation, in accordance with a proposition from the Lutherans, bought the interest of the Lutheran congregation for \$500, and, having become the owners of the whole property, have erected a one-story building on the old foundation. This house, constructed of brick, 45x65 feet, with a tower in front, is a substantial structure and makes a good appearance.

The solemn services were commenced with a voluntary by the choir, followed by an invocation, singing, reading of Scripture and prayer. Then the pastor, Rev. J. B. Henry, read an interesting historical sketch of the congregation from the time of its organization in 1820 to the present. The dedicatory sermon, appropriate to the occasion, was

preached from Genesis 28: 16-22, by Rev. G. W. Williard, D.D., and the other ministers present, besides the pastor, and participating in the services, were Revs. M. Loucks and I. H. Reiter, D.D. A large and appreciating congregation was in attendance, numbering 600 or 700 people, and filling the house to overflowing.

Now the attention of the audience was directed to the financial necessity of the congregation. It was announced that about \$1,200 were needed to clear the church of all indebtedness. In view of this, Dr. Williard made an earnest and effectual appeal to the audience for "material aid" and liberal contributions. As a tangible response, about \$700 were at once raised, leaving a balance of \$500 to be provided for, which will be done in the near future; and thus will be met the total cost of the building, which is about \$3,200. The pastor then performed the solemn act of dedication.

The fact of the erection and dedication of this church edifice (which is the third in the order of time, the first having been built between 1818 and 1820) marks an important epoch in the history of the Zion's Reformed congregation, which is now in full possession of its own church property.

The pastor has the confidence and mutual co-operation of his membership, and his labors are appreciated by his people, and he has encouraging prospects of usefulness before him.

I. H. R.

#### Church Work Convention.

The third of a series of church work conventions within the bounds of Lancaster Classis was held in Trinity Reformed church, Columbia, Pa., March 9th. Notwithstanding the very unfavorable weather a good-sized audience gathered to listen to the discussions on practical church work that took place. After devotional services Rev. S. M. Roeder, of Elizabethtown, Pa., spoke on "The duty of parents to the children of the church before confirmation." The address was one of much practical force. Rev. D. B. Schenck of Marietta, Pa., next addressed the convention on the subject "The duty of members of the church to those recently confirmed." The speaker emphasized the great importance of watchful tender care over those who have just been brought into full communion with the church. Rev. W. J. Johnson, of Manheim, Pa., concluded with an eloquent address on "The duty of members of the church to their acquaintances who are not members of the church." The work of bringing into the church one's unsaved acquaintances and friends was shown to be not only a duty but a high privilege. Several anthems sung by the choir were very fine, and altogether the occasion was one of much pleasure and, no doubt, lasting profit. The pastor of the Columbia church, Rev. J. H. Pannebecker, who prepared the programme, and presided over the convention, lays us usual but not unnecessary stress upon active, faithful work on the part of church members, not merely for the temporal, but much more for the spiritual up-building of the church; and it is a pleasure to know that his members are getting more and more into sympathy with him in this respect.

#### Notes from Ursinus College.

The winter term of the seventeenth year of Ursinus College was closed March 24th with the anniversary of the Zwinglian Literary Society. It has been the custom of the school to finish the work of every session with a public occasion, giving a proper culmination to its studies and exercises. The Zwinglian Society was organized as soon as the college was founded, thus making the present anniversary its seventeenth. Rev. J. W. Meminger, of Chester county, offered the invocation, and the following gentlemen furnished the literary feast: Salutatory, H. E. Kratz, '90, Trappe; oration, Edwin W. Sentz, '89, Myerstown; oration, O. H. E. Ranch, '89, Slatington; oration, Howard T. Boyer, '88, Collegeville; eulogy, C. U. O. Derr, '88, Reading; Zwinglian orat. n, Thaddeus S. Krause, '87, Plumsteadville, Bucks county. The music was furnished by a Zither Quartette and a harpist of Philadelphia. The speakers acquitted themselves with more than ordinary credit, showing by the treatment of their subjects that they think and write for themselves. The college chapel was crowded with friends and spectators, who gave frequent evidence of approval and delight.

In addition to the social and intellectual diversions afforded by the associations, lyceums and families of the community, the routine of regular college work was broken during the term by three lectures, a concert, and an open meeting of the Olevian, the young ladies' literary society. The first lecture was given under the auspices of the joint literary societies, January 13th, by Wallace Bouce, of Poughkeepsie, N. Y. On January 20th, President McGill, L.L.D., of Swarthmore, delivered his lecture on Teaching and Teacher-training. It was highly appreciated by the students and the public. On February 8th Rev. D. E. Klopp, D.D., of Philadelphia, lectured for the young ladies' society. The concert was given March 11th by the V. P. A. of St. Luke's church, with Miss Dora Schaeffer, of Harrisburg, Miss Ida Moyer, of Freeburg, and Mr. F. C. Moyer, organist 1st Reformed church, Reading, as the talent from abroad. The annual open meeting of the Olevian Literary Society took place March 18th, and attracted a large audience. Such a series of entertainments scattered throughout the term furnishes a course of rational enjoyment, that affords the necessary relief from constant application, and at the same time stimulates to renewed study.

Whilst seeking to allay the discontent which seems to be inseparable from enforced boarding at one table by allowing the students to procure meals elsewhere, the college will continue to maintain the careful family government which parents and friends have learned to trust at Ursinus.

The internal work of the college during the term has been satisfactory in all respects. The health of professors and students has been preserved, and regular recitations maintained. The number of students in attendance exceeded that of a year ago. In this respect there has been a steady growth for four or five years, and the present bids fair to outrun any year in the history of the college. As the permanence and character of the institution become better known and understood, the number of friends and patrons increases. Ursinus has every reason to thank God, and take courage.

The spring term of twelve weeks will open April 4th. In the Preparatory Department, beginning classes will be formed in the varied branches of study, so that new students can enter without disadvantage.

#### Gifts for Sendai.

**EDITOR MESSENGER:**—Noticing in the MESSENGER of 16th March the liberal gift of Rev. J. I. Swander and wife, of Fremont, Ohio, who have given \$100 to purchase a lot in Sendai, Japan, in the hope that others will give the money needed for the missionary building, we thought we ought to give all we could to let the poor, ignorant heathen people have a building where they could be taught the Bible, as we are every Sunday in our church and Sunday-school. If five thousand of our church members and Sunday-school scholars would give two dollars each, which is only a penny a day for about half a year, the good missionaries who have left their homes and friends here to work among the heathen, would have enough to put up the buildings they need. We enclose you ten dollars, being two dollars from each of us, which please send to Japan as our offering for Lent as members of the Sunday-school of the 2nd Reformed church, Reading, Pa.

GRACIE FOX.

BESSIE FOX.

CHARLIE FOX.

EMILY FOX.

EDITH YARINGTON.

#### Thirty-First Anniversary of the Maryland S. S. Union.

The thirty-first anniversary of the Maryland S. S. Union was held in the Academy of Music, Baltimore, on the evening of the 23rd. The president, G. S. Griffith, presided. Many were present. The different pastors of the Reformed church in the city with those of other denominations were in attendance. The music, which was very fine, one piece—The Greeting Song—being dedicated to the president, G. S. Griffith, by its author, the leader, was under the direction of Prof. J. G. Robinson.

President Griffith read his annual report covering the period from February 15, 1886, to February 15, 1887. The report referred to the need of more means for broader and deeper work. The chief mission of the organization is to organize Sunday-school work and to elevate its standard. During the year 12,635 children have been admitted to full membership in the churches of the State. The report further says: "Another very pleasing matter to report is the steadily increasing harmony and fraternity between the various denominations, the members of which, coming together in our meetings, cast aside for the time being all minor differences in church policy and labor together in a spirit of unity." On the question of intemperance the report says: "Christian people cannot observe without sadness and alarm the ravages which intemperance is making in our State. Whatever may be the result to personal business or political party, it behoves especially every instructor of youth to antagonize this evil with all the vigor of a Christian manhood. In our efforts to help and rescue the children of the masses we find this giant in our pathway; and while the conscientious teacher labors to awaken higher thought and motive in the mind of the little one he has picked up from the way side, his work is oftentimes negated by the moral foulness of a home poisoned, pauperized and wrecked by the neighboring rum-shop." There were \$3,188.58 received during the year and \$3,065.08 expended, leaving a balance of \$123.50. To carry forward the work of the present year \$5,000 is necessary. During the year the union employed five missionaries, including the superintendent. They organized 26 schools and reorganized 17, aggregating 3,388 members; number of children placed in schools by cards, 4,969; families visited, 8,907; miles traveled, 6,429; tracts and papers distributed, 22,820; sermons and addresses delivered, 583; union and cottage prayer meetings held, 63. There are in Maryland 2,241 Sunday-schools, containing 27,419 officers and teachers and 252,550 scholars. Referring to the work among the colored people, the report says: "Those interested in this phase of the union's work have great reason for thankfulness because of the remarkable advancement which the colored people are making in the State." Thanks are given to the Maryland Bible Society for aid.

Addresses were made by Revs. A. H. Studebaker and F. W. Gunsaulus. The occasion was a very delightful and interesting one.—*Baltimore Sun.*

#### Resolutions of Condolence.

The following preamble and resolutions were adopted by the Reformed Missionary Society of Bloomsburg.

WHEREAS, it has pleased our Heavenly Father to remove from our midst Mrs. Emma Neal, who has been an efficient Vice-President and faithful worker of our Missionary Society, since its organization, therefore,

Resolved, That while we shall miss her from our numbers, we mourn not as those who are without hope, but submissively bow to the will of our Heavenly Father, who knoweth all things best.

Resolved, That the Missionary Society extend its sympathy to the afflicted family, praying that the hand of God may sustain

her husband in his sad bereavement, and that He may care tenderly for the motherless children.

Resolved, That as an affectionate mother, kind wife and Christian lady, too much cannot be said of her; that we deeply feel the loss of our sister in the Society and in the Church.

Resolved, That a copy of these resolutions be sent to the bereaved family, and also that they be published in the Reformed MESSENGER and the Bloomsburg papers.

MRS. WM. SNYDER,  
MISS CLARA A. DIEPENBACHER,  
MISS ANNIE C. POTTER,  
Committee.

#### Church News.

*Stated Clerks of Classes and Pastors will oblige by sending such items of news as will be of interest to the Church.*

#### Our Own Church.

##### Pennsylvania.

**St. Clairsville.**—Trinity Missionary Society of the Reformed church at St. Clairsville celebrated its fifth anniversary on the evening of the 20th of March. The exercises of this meeting were of a special character, and included, besides literary selections rendered by several members, reports of the past year's work by the secretary, treasurer and president. Rev. C. S. Slagle, of Cessna, and Rev. Mr. Rice, of the Lutheran church, were present, and delivered good and appropriate addresses. The society consists of about 100 members, with an average monthly contribution of seven or eight cents. Its members all feel encouraged for during the past year more has been accomplished than ever before. To God be all the praise.

**Irwin.**—*Larimer.*—Communion services were held at Larimer on the 20th inst. Rev. A. E. Tuxal, pastor. Twenty-four persons were received into membership, and sixteen children by baptism. This congregation is in a very flourishing condition, has a very creditable church all paid for, and its membership nearly 100. Rev. H. F. Keener assisted the pastor.

**Shippensburg.**—The good people of the Reformed congregation of this place, gave their newly installed pastor, Rev. J. David Miller and family, recently, a public reception in the church. D. W. Plasterer, Esq., the secretary of the consistory, made the address of welcome. To this address, Rev. Miller responded at some length.

But while this ceremony was being proceeded with; another scene was being enacted at the parsonage. The members, before proceeding to the church, each stopped at the residence of the pastor, and left a pack age, so that when the reception was concluded at the church the preacher and family returned to their home, they found there quite an array of good things, consisting of the necessities of life in great abundance and variety. Even the faithful horse, who had traveled over five mountains from Martinsburg, Pa., to Saippenburg, was not forgotten.—*News.*

**York.**—*Heidelberg.*—The members of the Bible class of the pastor, Rev. F. J. Sauerber, have presented him with a beautiful stand for the pulpit. It is finished in the most artistic style and is made of poplar and maple wood. We learn from "The Age" that the pastor is popular and the congregation under his care rapidly growing.

**Philadelphia.**—The third Sunday of March was a day of blessing and great rejoicing to the members of St. Mark's congregation of this city. It was the tenth anniversary of the ordination of their pastor, Rev. G. A. Scheer, which they resolved to celebrate in a becoming manner. Their pastor had, however, preached for them one year previous to his ordination, whilst yet pursuing his studies in the Theological Seminary. As the Rev. Dr. J. Kuelleng was a member of the committee of ordination, he was invited to preach the anniversary sermon, the other two members being Dr. J. D. Isham and Dr. N. Gehr. Dr. Kuelleng accepted the invitation, and preached in the forenoon from Psalm 115: 1, pointing out, first, in a historical sketch the reasons, and secondly, the object of honor and praise. Dr. Gehr took part in the liturgical service. In the afternoon Dr. Kuelleng addressed the Sunday-school. The evening was set apart for the young people of the congregation, for all those confirmed by the pastor since his ordination, on which occasion short addresses were delivered by Dr. Kuelleng and Dr. Gehr. As the weather was favorable, the congregation turned out in full force, especially in the evening, occupying every available space of the large church. The pulpit and the altar space were neatly decorated with palm trees and flowers. Their pastor was also kindly remembered, his Consistory having presented to him on the previous evening a valuable mantle-clock, and the Ladies' Aid Society a fine walnut book case.

**Zion.**—On the 23rd inst. the Rev. John W. Pontius resigned his pastorate of the Zion's charge, Crawford county, Pa., to take effect June 11th, 1887. A committee has been appointed by the joint consistories to secure a pastor. The chairman of this committee is Geo. McDaniel, Cochranton, Crawford county, Pa.

**Martinsburg.**—The Rev. John W. Pontius has accepted a call to the Martinsburg charge, and intends to begin his work there about the 20th of June, 1887.

Oho.

**Fairfield.**—Rev. A. Casselman, pastor.—The winter communions have been held in each congregation of this charge. Nine adults were received into full membership in connection with these services, and several children baptized. For some months past, however, attention has been given especially toward refitting and repairing the several church buildings. Bethel was first, and was treated to a fine, new carpet, and rearranging of pews early last fall, at a cost of about \$150. Next came Union, where both church and membership were formerly in a dilapidated condition. A year ago the membership was doubled and as one of the results the church building was re-roofed, frescoed in oil, pews and woodwork varnished, outside woodwork painted and the entire floor nicely carpeted, etc., at a cost of about

her husband in his sad bereavement, and that He may care tenderly for the motherless children.

Resolved, That as an affectionate mother, kind wife and Christian lady, too much cannot be said of her; that we deeply feel the loss of our sister in the Society and in the Church.

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Committee.

#### A LIBERAL OFFER.

To and for NEW SUBSCRIBERS.

"THE MESSENGER" and a good book, the retail price  
of which is \$1 25, for  
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By reason of having an extra supply of the book named we are enabled to make the following offers:

1. To any one as a new subscriber sending us \$2.00 cash, we will send THE MESSENGER for one year and a copy of "Way-side Gleanings in Europe," by Rev. B. Baumann, D.D., post paid.

2. To any one sending us the name of a new subscriber and \$2.00 cash, we will send a copy of the same, postpaid.

Address,

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907 ARCH STREET,  
Philadelphia.

\$475. The last was the Fairfield church, which has just recently been completed, so far as inside repairs are concerned. Some outside work will be done in the near future. In the place of the uncomfortable and unsightly stoves a furnace was put in. The rooms all frescoed in oil. The pews and woodwork varnished, the room finely carpeted throughout, and some other repairs at a total cost of about \$600. They now have three beautiful temples in which to worship God, and an increasing and appreciative membership.

**Bremen.**—Communion services were held here February 20th. Eight new members were added, and two others are expected to unite with the church soon. The organization here has only been in existence about five years, and has had obstacles to overcome. But the prospects bid fair for a promising future. The Lord's Supper was administered at Jerusalem, March 13th. There were three addition to the church on Saturday at the preparatory services. Fifteen others besides, have been added to this congregation during the winter, making in all over fifty accessions to the charge in the past three months. During a pastorate of nearly two years and ten months, 103 persons have been received into church. Rev. F. M. Shultz is pastor.

**Stoutsburg.**—The Lord's Supper was celebrated in two congregations of the Stoutsburg charge on the 6th and 13th inst. Rev. G. W. Smith of Lancaster, O., kindly assisted at Mt. Carmel. There were nine accessions—eight by confirmation and one by certificate—three were heads of families. At Stoutsburg the pastor was assisted by Rev. B. Frank Davis of Kinnickinnick. There were two accessions—one by confirmation and one by certificate—one was the head of a family.

**Illinois.**—*Foreston.*—Rev. H. Bair, having accepted a call from the Foreston Charge, his correspondents will please address him at Foreston, Ogle Co., Ill., instead of Liscob, Marshall Co., Iowa, after the 28th of March, 1887.

**Iowa.**—*Liscomb.*—Four members were added to the Liscomb Mission, at our late communion. Two were added by letter on the 13th of March, 1887, at Liscomb, Iowa, and two by confirmation, to St. Paul's congregation, near Grundy Center, Iowa, on the 20th inst.

**Wisconsin.**—*Sheboygan.*—*Mission House.*—The Board of Trustees of the mission house at Sheboygan, Wisconsin, have resolved to erect a new building, which is to be three stories high, 35x96 feet, with a wing 35x50 feet. It will require 6,000 brick, and the total cost will be at least \$20,000. About \$6,000 have already been secured, but, on safe and economical principles, the erection of the building has now been deferred until next year. Meanwhile earnest efforts will be put forth to raise the needed funds among the yet unsolicited congregations of the German Synods. This building seems to be needed because of the lack of room in the old building for the accommodation of the students.

**Personal.**—*Elder Joseph Cort, father of Rev. C. Cort, requests us to announce for the information of his friends the change in his P. O. address from Irwin, Pa., to Bradfoss, Allegheny, county, Pa.*

**Ohio.**—*Historic Manual of the Reformed Church in the U. S.*, Rev. J. H. Dubbs, D.D., \$1.50

*A Treatise on Baptism*, Rev. J. J. Leberman, .60

*Recollections of College Life*, Rev. Theodore Appel, D.D., .25

*Beginnings of the Theological Seminary of the Reformed Church in the U. S.*, Rev. Theodore Appel, D.D., .25

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## General News.

## Home.

A fire at Chataqua has destroyed 500 cottages. The public buildings escaped.

Snow storms prevailed last week in the Lehigh and Delaware Valleys. Trains racing was attended with delay and danger.

Assistant Secretary Fairchild has been appointed to succeed Mr. Manning who has resigned and gone to Europe for his health.

The French steamship *Scotia* stranded off Fire Island on the 25th inst., with twelve hundred passengers, most of them immigrants. Fortunately all were safely taken off.

Public excitement seems very high in New Jersey, because the Board of Pardons have commuted the sentence of Titus, the murderer of Tillie Smith, to imprisonment for life. People were induced to seek this, as they now say by false representations. The confession of the man does not mitigate his crime, and involves the character of the dead girl who cannot speak for herself.

## Foreign.

Germany has refused to participate either in the industrial or art sections of the Paris International Exhibition of 1889.

Berlin, March 24th.—A bill has been prepared for the Reichstag to limit the power of the Alsatian diet, and to increase the power of the Imperial Government. The post of Secretary of State will be abolished, the authority of the Statechir will be much increased, the education laws will be altered, and teaching in French will be gradually abolished.

Mr. Gladstone's protest made with eloquence in the British House of Commons on Wednesday night against forcing the Coercion bill through that body was more effective than had been anticipated. Recent charges of Judges to Grand Juries in various counties of Ireland have shown that there are few cases of crime demanding attention, and, inferentially, that there is no urgency for fresh repressive legislation. Mr. Gladstone will facts up in a masterful manner, making the best of a good case, and, as a result, the Salisbury Government gave way in so far as to permit a prolongation of the debate. Nevertheless, the struggle is still on, and the Tories evidently mean to put whatever may oppose them to as hard a pinch as they can.

The great festival of Germany on the 90th anniversary of the Emperor's birthday was a brilliant success. Early in the morning, in Berlin the great squares in front of the Imperial Palace, the University, the Opera House, and the Crown Prince's residence were densely packed. The Emperor first showed himself at the window at 11 o'clock. He was dressed in a parade uniform, with broad silver epaulets and scarlet facings and looked exceedingly well, standing firm and erect, and repeatedly waving vigorous salutes on the crowd. He came to the window often during the day. The greatest outburst of enthusiasm occurred when, after the arrival of Prince Bismarck and General von Moltke, all three appeared, the Emperor in the centre, with Bismarck on his right and Von Moltke on his left. The crowd remained in front of the Palace, notwithstanding the rain, until after the Emperor had departed for the Crown Prince's Palace.

A correspondent of the associated press on the evening of the day says: "To-night Berlin is like a city of fire. The steeples and domes shine with brilliancy. The electric light is the groundwork of the illumination, three rose colored lights radiating from the lofty avenues in the centre of the city, where the palaces are situated, to remote streets. From the roofs of houses Bengal fires are everywhere sending forth flashes of glowing flames. In the Leipziger Platz, Unter den Linden, and all the large streets every house contributes to the general effect. Crowns, tarts, and eagles, are in rich profusion, and numerous colossal busts of the Emperors surrounded with exotic plants, are displayed. The electric light off the square tower of the town hall emits a ruddy glare. On the Brandenburg Gate are immense caldrons, from which flames are bursting forth every moment. The colossal arches at the Potsdam station are illuminated with eagles, stars, and crowns, and the whole building is encircled with blazing pitch fires. Amidst all this glow and light 500,000 persons moved in perfect order."

The Emperor stood the strain well and not a single accident is reported. There were "car loads" of presents sent to the Imperial Palace.

## Philadelphia Markets.

## Wholesale Prices.

Monday, March 28, 1887.

**BREADSTUFFS.**—Flour, Supers, \$2.50-\$2.75 winter, extra, \$2.75-\$3.50; Pennsylvania, \$2.65-\$3.80; Pennsylvania, red process, \$2.40-\$2.50; Western winter flours, \$2.40-\$2.50; \$2.50-\$2.75; do, patent, \$2.45-\$2.60; Rye flour, \$1.75-\$2.25 per barrel.

**WHEAT.**—Sales 240 bushels No. 2 Delaware red, at \$2.60; No. 1, Pennsylvania red, \$2.60; with No. 2 red quoted at \$2.40.

**CORN.**—45¢c. for No. 3 mixed; 45¢c. for steamer; 45¢c. for No. 2.

**OATS.**—Sales of 1 car Pennsylvania ungraded, white at \$2.40; No. 3 white at 35¢c.; No. 4 white, at 35¢c.

**RYE.**—No. 2 Pennsylvania, 55¢c.

**PROVISIONS.**—We quote Meats Pork at \$1.60-\$1.75; ham, \$1.75-\$2.25; bacon, \$1.50-\$2.00; salted, \$1.50-\$2.00; do, smoked, 75¢c. c.; breakfast bacon, 9¢c.; loose butcher, 75¢c. c.; prime, \$1.50-\$2.00; city bacon, \$1.50-\$2.00; ham, \$1.50-\$2.00; ham, \$1.50-\$2.00; ham, \$1.50-\$2.00; sweet pickled ham, \$1.50-\$2.00; as to averages; city family beef, \$10.50-\$12.50; City Tallow in hogheads, 40¢c.

**POULTRY.**—We quote live fowls roosters, winter chickens, 14¢c. each; dressed fowls, 10¢c. each; co., scalped, 10¢c.; dressed chickens, 18¢c. each; dressed turkeys, 13¢c.; young turkeys, 18¢c. each.

**BUTTER.**—We quote New York full-cream fancy at 13¢c.; do, good to prime, 13¢c.-14¢c.; Ohio flats, tan y 13¢c.-14¢c.; Pennsylvania, part skins, 5¢c. to 7¢c.; full skins, 7¢c.-9¢c.; as to quality.

**REFINED SUGARS.**—Powdered, 55¢c.-60¢c.; granulated, 55¢c.-60¢c.; Crown A, 55¢c.-60¢c.; crystal A, 55¢c.-60¢c.; and confectioners' A, 55¢c.-60¢c.

**COTTON.**—To 100 lbs. middling uplands.

**HAM.**—All sizes we quote Timothy, choice, at \$13.00-\$14.00; do, fair to good, \$12.50-\$13.50; Rye Straw, \$13.00-\$14.00; straight without wood.

**SESAME.**—Clover at 70¢c. lb., for prime Western.

Timothy at \$2.00 per bushel. Flax, \$1.10-\$1.20 per bushel.

**FEED.**—Winter Bran, 5¢c. per ton on spot.

**PETROLEUM.**—65¢c. for 70 Abell test in barrels, and 82¢c. for 100 test in plain cases.

## WANAMAKER'S

PHILADELPHIA, March 28, 1887.

Thanks to the mail order system. You can write for anything you want and get it, to.

Any Broadcloth maker would be glad to equal Nellessen's. There's a something of finish they don't get; a something that makes you willing to pay the difference, if style's worth money to you. More and more every year think it is; more and more Nellessen's going. 54-inch \$3.00. The new shades, of course.

Less money'll buy more broadcloth that perhaps one in three would think less of. Nellessen's for the one, the handsome imported broadcloths for the two. 56-inch \$2.75. Nearly thirty shades. For the money nothing before so good; so of the little lighter, 54-inch, \$2.50.

A very good broadcloth, 52-inch, \$2.00. If desired any of these Broadcloths steam-sponged without extra charge.

The newest things in women's English Suitings are in, 60 or 70 styles of them. A lady yesterday said she'd found no stock so complete in New York, and nothing approaching it elsewhere in town. That's what plenty more'll say.

Fine wool, twilled, in checks, plaids, overplaids, Shepherd plaids, stripes and mixtures—words that give no hint of the brightness and freshness, the clean-cut clinging loveliness of the stuffs. Every color clear and distinct.

Some of the styles very neat for children's wear. 54-inch, \$2.50, usual price, \$3.00 or more.

Lupin's All-Wool Black Merino, 40-inch, 50 cents. We know of nothing else of the kind for the money. Not the finest of course; heavy, great to wear. 'Twould be cheap at 60 cents. These very goods were held at nearly that, wholesale, before the New York agent got the Paris order to "clean out."

You'll see a hundred things out of the common in Women's Muslim Underwear. Look at four:

1—Skirt, cambric ruffles, tucks above, 35 cents.

2—Blind embroidered and ruffled skirt, 75 cents.

3—Chemise, square yoke, seven rows of insertings and neatly embroidered band, 50 cents.

4—Blind embroidered and ruffled drawers with three clusters of tucks above, 75 cents.

Try if you can get the material in either of these for the price.

JOHN WANAMAKER.

Chesnut, Thirteenth, and Market streets, and City Hall Square.

**ROYAL**

ROYAL  
BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of lowest, short weight, alum or phosphate powders.

**BELL'S SPICED SEASONING.**—FLAVOR YOUR ESCALLOPED OYSTERS WITH

## WITH A BOTTLE

Of Ayer's Cherry Pectoral at hand, one may feel comparatively secure against the various diseases arising from sudden changes of temperature, exposure to drafts and storms, and the inclemencies of spring and fall. "Of the many preparations before the public for the cure of Colds, Coughs, Bronchitis, and kindred diseases, there are none, within the range of my experience and observation, so

## RELIABLE

as Ayer's Cherry Pectoral," writes Thos. G. Edwards, M. D., of Blanco, Texas.

George W. Dick, of Newton, Mass., says: "Two years ago I took a severe cold, which, being neglected, was followed by a terrible cough. I lost flesh rapidly, had night sweats, and was confined to my bed. A friend advised the use of Ayer's Cherry Pectoral. I began to take this medicine, and, before finishing the first bottle, was able to sit up. Four bottles effected a perfect cure."

## Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.50.

## JAMES PYLE'S

PEARLINE  
THE  
BEST COMPOUND  
EVER INVENTED FOR

WASHING AND CLEANING  
IN HARD OR SOFT, HOT OR COLD WATER  
WITHOUT HARM TO FABRIC OR HANDS.

SAVES TIME, LABOR AND SOAP

AMAZINGLY, and is of great value to housekeepers. Sold by all Grocers, but see that VILE COUNTERFEIT medicine sold upon it. PEARLINE is the ONLY SAFE ARTICLE, and ALWAYS bears the name of

JAMES PYLE, New York.

FOR  
BILIOUSNESS,  
SICK HEADACHE,  
CONSTIPATION,  
DYSPEPSIA.

NOW when the buds begin to show, 'Tis time for young and old to know  
That Fever, Asthma, and all  
Theills of Intigestion  
With ease and comfort are to be done,  
To follow in the BILIOUS & IR.

Wid scatter, like the leaves of night,  
Before a draught of SELTZER bright.

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